

# THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 22.

NOVEMBER, 1908.

NUMBER 4

## *Women and the Gospel.*

BY ANNA A. MILLIGAN.

**I**T was Mary who was last at the cross and first at the sepulchre of our Saviour; who first received the joyous news after his resurrection, "I ascend unto my Father and your Father, and to my God and your God. Go! tell my brethren." No wonder the Marys have ever since that blessed morn been the joyful messengers of the risen Christ.

Back of Paton's consecrated life, there was the mother's dedication of that life even before he was born. Side by side with Judson was Anne Hasseltine Judson who ministered to him in his imprisonment when she herself should have been ministered unto, and at last with her helpless baby shared the abject wretchedness of his awful fate. In view of such devotion to the cause, no wonder that husband could say, "The prospects are as bright as the promises of God." It was Mary Moffat's faith and love of the risen Christ that thrust her husband out into the wilds of Africa for months alone among the people, that the message of the Gospel might reach their hearts in the language they knew. It was her faith that asked for a communion service three years before there was a single convert, and it was her faith that was rewarded by the arrival of that service

in Africa from the friends in England the Saturday before the first communion Sabbath in that wonderful mission.

It was while the Countess of Huntingdon lay upon a bed of pain and weakness that the Spirit spoke to her heart and prompted her to call together the leaders and suggest to them the organization of a society to send the gospel to the South Sea Islands whose condition had so touched her heart, and she pledged her influence and financial support. Soon the London Missionary Society was organized and there went out the artisan band to Tahiti and later to all parts of the world, a Moffat, a Williams, a Morrison, a Livingstone and a Vander Kemp.

Back of Moody and his wonderful work, which no mortal can measure and which only an endless eternity can disclose was a poor, shut-in, praying woman, who had been at the throne of grace pleading for the messenger to be brought to her beloved church. When Mr. Moody came and was unexpectedly asked to address the congregation, he himself was surprised at the power of the Spirit through him, and never tried to account for such an endowment which began there and continued through his remarkable career except by the fact that that shut-in woman, unknown to

him, was praying and God heard her prayers.

All classes and sexes and ages of people are lifted to a higher plane of living, are given a broader mental view,



One of the Countless Number of  
Heathen Idols.

and are filled with a greater longing for spiritual things by the gospel of Christ. The benefits of the Gospel are immeasurable; but if an estimate could be placed upon those blessings, greater, far greater are the blessings which the

gospel brings to women and little children than to any other of Christ's lost ones.

The burdens of heathendom press with most cruel weight upon women and children. The horrors and superstitions and dread prey most pitilessly upon these weak ones; and that age-long inarticulate cry of pain and sorrow that reaches Heaven in its anguish is the cry of women of Christless lands—women, for whom He suffered that they might be freed from suffering, for whom He was in bondage that they might go free; for whom He died that they might live. Oh, if we could but once hear that cry as Christ hears it, surely, surely we Christian women would bring a greater offering than we have ever brought and come into his courts, and continually praise the Lord for his goodness and for his wonderful works to us, the daughters of men.

"Upon none have greater blessings been lavished than the women of America. But these gifts are a loan, and upon the principle enunciated by our Master more will be required of us in assistance and sympathy and prayer. To our countrywomen the innumerable millions of Christless women and children mutely and unconsciously appeal."

## *Appeal from an Egyptian Girl.*

By MISS ROXY MARTIN, Missionary to Egypt.

"**A**S a babe she is unwelcome, as a child untaught, as a wife unloved, as a mother unhonored, in old age uncared for, and when her miserable, dark and dreary life is ended, she is unmourned by those she has served." Yes, we need your love and pity, your sympathy and prayers. All this is true. Your Egyptian sisters are received with silence and disappointment. "The threshold of the house weeps for forty days when she is born." And why should she not weep? For, for what end is she

born? What joy is to be hers? Are we to enjoy the loving care and comforts of happy homes? Why we are not even the trouble or care in babyhood that you might expect, for we are left days or even weeks unwashed, uncombed, untidy; heads perhaps full of sores, eyes, red and inflamed, swarming with flies.

Our childhood is spent for the most part on the streets, listening to and learning the awful curses and oaths of almost every passerby. If to keep us off the street we are sent to school, it often amounts to nothing more, for just



when we are old enough to take any interest in our books, when our minds are but beginning to open up, we are taken from school. Our childhood is short. We are often betrothed at nine or ten and must live confined in dark and dirty rooms until we are married. We are generally married from twelve to fifteen years of age and perhaps to those twenty or thirty years older than ourselves, when we leave these rooms for better or worse ones. Can you expect mothers of fourteen or fifteen years to have heart and ability to train their children, they, who have had no training themselves? Can you expect them to have joy in keeping their children clean and pretty when they never enjoyed such luxury themselves?

But even now you find a difference among us. From you, has come the "light" that has led some into a higher and better life—but Oh! the need is just as great as ever in the harems. Here you find your Moslem sisters in multitudes—neglected, degraded and so needy. It is still true that one married and taken into a harem today may be sent back—scorned and insulted—to her father's house tomorrow. It is true that she who is preparing the meal is not sure that she will be there long enough to eat of it herself.

Only six in every thousand—among these, your sisters, are able to read or write.

We can be taught to fill the place in the home and church which the Lord meant us to fill. Among those who have heard the "Word of truth" there are mothers and teachers now exerting a powerful influence over their less favored sisters. Among those who know their Saviour, who have the joy of living for Him we find 200 in every thousand able to read for themselves the Word "the entrance of which giveth light." Oh! young women of favored America, do you understand? We are pleading to be taught. We appeal to you, because of what you have already done for a few of us—those you have taught to know Him, "whom to know aright is life everlasting."

We are pleading to be saved not merely from these prison like harems, from a life little more than mere animal existence here in this world, we are pleading to know the love and power of Him who gave Himself for us that we may be brought into the kingdom of our Lord and enjoy Him throughout eternity. Are some of you not willing to hear our call, to come and help us? We are "sitting in darkness and the shadow of death."



MOURNING WOMEN IN EGYPT.

## *Zahara's Appeal.*

BY MISS FANNIE G. BRADFORD, Missionary, Sudan, Khartoum.

**I** am Zahara a "flower" of the desert. My home is the Dame. It is a large village out on the desert a mile or two south of Khartum. Here I was born and spent my happy days of childhood. I was not bothered with hot fussy clothing. I wore nothing at all. When I was a tiny baby and my mother went to Khartum she would bind me to her back with the long folds of her covering. Just my head would be outside the folds. When I grew old enough to walk mother would carry me astride her hip. My mother was very particular about my hair. It was black and woolly. She would part it in the middle then separate it into many, many parts, then make the tiniest prettiest braids. To make me look still nicer she would festoon red and white beads across my forehead. It took a very long time and much skill to fix my hair, but it only had to be done four times a year. It was always perfectly smooth and neat. My mother put a string of charms around my neck to keep away the evil spirits. One day my mother bought me a pair of anklets. How happy I was. I liked to strike them together and make music. I also had pretty beads to wear around my neck. My first garment was a "ra-hat" when I was about four years old. It was a girdle of leather fringe, fastened around my waist and reaching half way to my knees. In front were two long thongs of leather. On the end of the thongs were two little leather boxes full of charms.

There were many many children at the Dame and we had such happy times. We had many games on the desert. We always had plenty of room. We could run like a gazelle. One day in Khartum I saw a little white girl try to run. She was covered almost all over with cloth, just her face and her hands and a little of her legs were bare. She could

hardly run at all. I felt sorry for her and said to mother, "I'm glad I do not have to be all covered over with clothes. See the little girl's hair, mother; it is not in many pretty braids like mine. It is flyie-like and gets into her eyes." How sorry I was for that little white girl. All of us children are very straight for we carry much on our heads. Often we would start early in the morning and take the goats over near the river to feed. All the goats in the village went in one large flock. We staid all day. We would swim, make figures in the sand and would model animals from the mud. Often mother said, "Take little sister with you." I would carry her on my hip. She seemed to get heavier and heavier when I carried her far. Just before sunset we would start the goats home. They knew the way. We each knew our own goats. When we got near home we would take our goats by the ears and lead them into our huts.

My mother worked in Khartum. I think you would call her a scavenger. Early in the morning the women of the Dame would start for Khartum with baskets on their heads. As they went across the desert they picked up every bit of refuse that they saw and put it in the baskets. All day long they went about the city picking up the litter of the streets. From the baskets it was put into cars and carried out on the desert to be burned.

When I was about twelve years old my mother stopped working on the streets and began working for some white people, called missionaries. They were nice but very queer, I thought. They wore so many clothes and had so much in their houses. I used to take some of their things for I thought they had too much. They called that stealing. Then when I said I did not take it they called



that lying. And they said it was wrong to lie and steal. But the Prophet does not say so and he knows more than the missionaries. Doesn't he? These missionaries have a queer religion. It's something about three gods but I can't explain it. And any way they are infidels for they do not worship Mahomet. They pray but they do not turn their faces toward Mecca. They turn their faces toward the back of a chair. They don't make signs when they pray and one man talks for all of them. When

for a servant. I learned a little English too, from the little missionary girl. I could say yes, no, good, bad, good morning, good evening, good night. I love the little missionary girl. Then a new missionary lady came from America.

We called her Sitt Sa-ge-ra. (little woman) She knew many things but she didn't know 'alif-ba' and she had to read in a primer just like mine. She worked very hard and sometimes got discouraged. I think you call it. So I would help her and she would smile at me. I



THE COMING MAKERS OF THE SUDAN.

they rise from their knees their faces are kind of shiny. They look very happy and speak kindly. It's queer, isn't it? I wish they were followers of the Prophet. The missionaries were very kind to me and I loved them. They taught me how to read. I learned "alif-ba." and could read in the primer. I thought it was fun at first, but I soon got tired. Why should a girl learn to read any way? Every girl gets married, then what good will it do her to know how to read? If a girl learned too much she might not be able to get married, for a man would not want a woman who knew more than he. He wants a woman

was glad when she smiled. I liked the missionary people very much but they wore so many clothes and had so much in their houses. I got tired and went home. My little sister was with another missionary family. Grandmother was afraid that Miriam might love their religion so she took her back to the Dame.

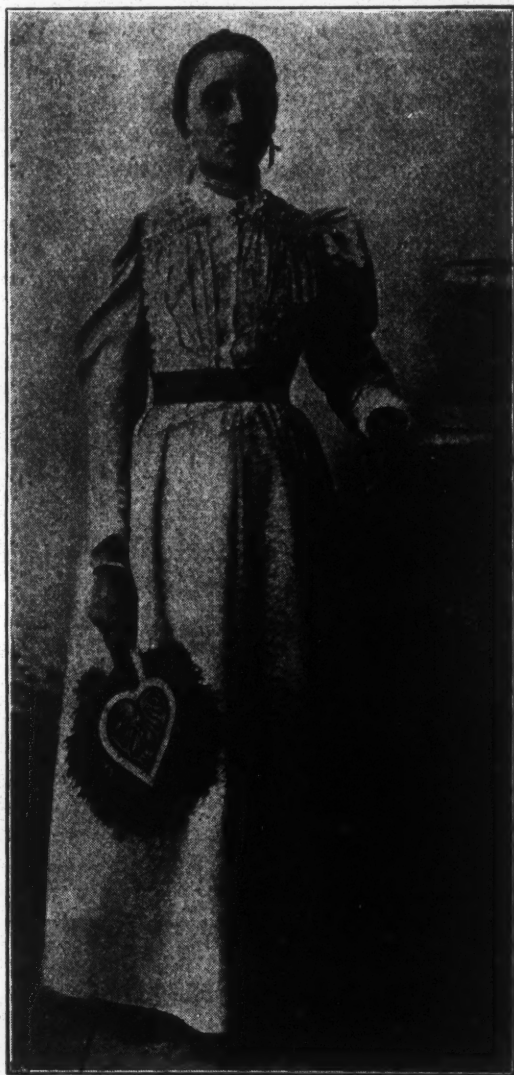
It was time I was married, mother said for I was almost fifteen. I had been engaged several years. I had a different garment now from the one I wore when I was little. Now I wore a band of striped goods around my hips. Besides this I had six or seven arm-lengths

(cubits) of blue cotton cloth. It did not need thread and pins and buttons like the missionaries' clothes and I just wore it out of doors. I usually wore the striped band in the house. One has to learn to put on the blue cloth but it is very easy I think. I take the goods in my hands and bring it across my back at the waist. It hangs down below my knees like a skirt. I cross the ends in front bringing the end from left side over my right shoulder, across my back and under my left arm. The other end I bring from the right under my left arm and up and around my head and shoulders. Only my face, arms, and feet are uncovered. I liked this covering better than the gell-a-be-ya (mother hubbard) that I wore at the missionaries house, but I liked the ra-hat best of all.

My husband paid twenty dollars for me. Ten dollars went to my mother, the rest was for my wedding outfit. Then he got a paper from the government and we had our wedding procession. My husband and I rode donkeys and my husband carried a palm branch. All our friends followed us; the streets of our village were crowded with people. The donkeys could hardly step. We would ride a little way then stop. In front of us was a large drum which the women would beat. Then all would sing and give the joy cry. The procession lasted several hours, and then the wedding was ended. Instead of a wedding ring I had beautiful silver anklets. My nails were dyed a pretty red with "henna" and my body was covered with the nicest grease—perfume. It is very strong and lasts for weeks and weeks. The white people bathe often. We grease our selves instead of bathing.

My husband and I went to our new home just next door my mother's hut. Our hut is not large and is not filled with things. We must get down on our hands and knees to enter for the doorway is low. Above the door way is a charm to frighten away evil spirits. We have just one room. It is about ten

feet across and dome-shaped. It was easily made. They got long willowy reeds, stuck one end in the ground then bent it over and stuck the other end in the ground. There were four main poles, then many thinner ones placed in the same way all around the hut. Some



Menna, one of twelve freed slaves brought from Sudan to Cairo school.

one said it looked something like the top of a mover's wagon in America but I did not know what that meant. In the center of the hut was a strong pole to support the roof. The room was quite high enough to stand up in. The framework of reeds is covered over with gunny sacks and then with Sudanese mats. They are fastened so they can not blow off. Our houses are strong and



do not leak when it rains. Our low door way has a gunny sack curtain fastened along the top of the door. At night we let the curtain down and keep it in place with stones. In our hut we have an an-ge-rib. It is our bed. A frame of boards is set on four legs. Back and forth across the frame rope is woven. Back and forth and in and out. It makes an easy bed. We do not use bed clothes yet we put a pretty mat on the an-ge-rib. Besides our bed we have a kettle and a few bottles. We have mats on the floor. We do our cooking out of doors. It takes time to make "kisra" (native bread.) First the dura or broom-corn seed is put into a "boorma," earthen jar, covered with water and left till it sprouts. Next it is spread on mats in the sun and left until it is very dry. When it is dry we grind it into powder on the millstones. We put the powdered dura back into the boorma and mix it with water until it is a thin batter. Then it is ready to bake. Our stove is made of mud brick. It is round and about a span high. In front is an opening where the fire gets air. On the top is a griddle about an arm's length across. It too is made from mud and dried in the sun. It was hard to make a perfect griddle, so since the English have come, we get a piece of sheet iron and use it instead. The fire is started and when the griddle gets very hot we put a little grease over it. Then with a bit of gourd shell we dip the batter out of the boorma and drop it on the griddle. We begin in the center and spread it round and round until it is almost an arm's length across and very thin. We cover the cake with a Sudanese basket (conical in shape.) That piece of "kisra" is soon baked. We

fold it, take it off, and put more batter in its place. Besides "kisra," we make "maris-sa," an intoxicating drink. It is made from dura the same as "kisra." After it is powdered, it is put in the boorma with water but is made much thinner than the kisra batter. It stands till it sours. We all like marissa but some drink too much, then they talk loud and do not walk straight. Our food is kisra and marissa. On feast days we kill a goat and roast it whole. We chop up onions, tomatoes and radish tops to eat with it.

Sometimes the women of the Dame had washing day. We went down to the river, took off our long blue cloths and washed them in the river. Often we would wave the cloth and let them blow dry. Or we would spread them out on the sand and bathe while they dried.

I have a beautiful baby girl now. Fatima is her name. To keep off the evil eye I put charms around her little wrists and waist. That is all she wears.

One day a missionary doctor came to the Dame. My aunt was sick and mother asked the "ha keen" to come. My aunt did not want him, but he gave her some medicine that made her better. Then she was very happy. The little missionary lady that used to read in the primer came with the "ha keen." She knows much Arabic now and we were so happy to see her. She held my baby and when little Fatima grows old enough, the missionary lady wants her to go to the Girls' School in Khartum North. I think I shall let Fatima go but I will not let her learn the missionaries' religion.

Query: Is not this young girl-mother's ignorance and bigotry a plea for our prayers and our lives to overthrow the religion and power of the false prophet?

**YOUNG WOMEN!!** Do you realize that, while you are enjoying your homes, surrounded by friends, you are asked to give only 33½ cents a year to each of our special workers?—Eds.

The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto, but to minister. Isabella Thoburn.

## *Appeal from a Native American.*

**D**EAR Young Sisters:—I am a young woman of your own age and I come to you to-day to beg for my poor ignorant, mistaken people. We are lost in the dark, but your church has brought us a little light and we call to you across the darkness with our faces toward the dawn. Help to support the Tama Indian Mission that our people may learn how they ought to live.

"We all use tobacco, which you say is so bad, but we thought it good." My mother used it and gave it to me when just a little baby, and I like it; and then my people think it great medicine and when anyone gets hurt we put it on to make him well. When we meet to worship Gichee Manitou we chew and smoke in honor of the Great Spirit who made tobacco grow and gave it to us for medicine and food. Now if this is wrong and dis-

pleases the Great Spirit we want to know about it.

And then there is something wrong in our home life that we would like to know how to make right. It is not alone that our houses are dirty and have no places to put things, and that we don't know how to care for the sick or to keep well. All that is true, but the great trouble is we get married so young, before we learn anything, so we stay with the mother that she may help us. Then my father want my man to help make the living, for there are so many to feed. But his mother say, "No, Injun never work. Just squaws and white man work," and then she take him home and leave me with my little baby and no man. And then I get another man right away for fear the other Indians laugh at me and say it is my fault. But this man no like my little girl because she is not his, and some-



TYPICAL NATIVE AMERICAN GIRL.



times he get drunk and hurt her. But when *his* little boy come, then he like him and want him to have everything. But now we have another trouble. My sister and her man live at our home, too, and they have little baby, and now my sister want our mother's little girl to swing *her* baby and carry it all the time and she no help me any more.

But dear sisters, these troubles are nothing besides the great one we have just come to know. We Indians have always wanted to drink the fire-water which the white man trades for our corn and bead work. Long ago my father learn to talk your language, and to know bad white men who all the time sell whiskey. And we always have it, and we all drink it, and it make us feel so good and happy, and other Indians come to our house and buy and pay my father big money and he get rich and we have good times. But some more Indians find out where to get it, and no longer come and pay us for it, and then the marshal watch my father and my man so they no get it any more and then we want it so much and get so hungry for it, that we tell lies or sell anything we have to get it, and we have no team fit to plow our corn. But we don't care. We don't want corn anyway, we just want more whiskey. And all the time we are blind and don't see how bad the drink makes us. And then one day an Indian woman is lost and they hunt a long time and find her dead and all beaten, and they

first say my man did it, and then some say I did it because I was jealous. But I don't know. I was drunk and crazy and mad, and maybe I did. But, oh dear sisters, I love my man so much, and just a little while ago he went away from home so bright and clean and neat, but he meet bad white men who give him drink and he fall under the train and they bring him home dead—cut in two. And now my heart is so sore, and I call to you. Come and help us fight the drink.

And there is something else I want your help for, and that is to know about your God. We know the Great Spirit, but just a little, and we want to read so we can have your "book of heaven" and learn more about Him. And we know a Jesus, but he is to come and kill all the white people, and now we have some friends who are white and will be killed. And we have heard something about your Jesus who never kills, but even makes people live after they have been dead. And we are told that He can take all the bad out of the heart and make us good and glad all the time, and only be sorry for some one else who does not know Him and have Him for a friend. And now we want to know about this Jesus, and to learn to talk to Him, and we want you, dear sisters, to talk to Him for us, so He will know us and help us too.

NOTE—Miss Elizabeth Campbell assures us that this is true, not only of one, but all the Tama Indian girls.—Eds.



MISS SUE COOPER WHITE,  
Gujranwala, India.



MISS CHRISTIANITA TOTTON,  
Henderson, North Carolina.



MISS ANNA L. TORRANCE,  
Whittier, California.

Missionaries Supported by the Young Women of our Church.

## ***Come Over and Help Us.***

**"Macedonia, Black Belt"**

August 18, 1908.

(KINDNESS OF MISS ANNABELL FERRIER.)

My Dear White Sisters:—When I read of the vision of the man pleading for Paul to "come over into Macedonia and help us," I put up a prayer in my heart that more of you young women would come down into the "Black Belt" and help us colored girls. We don't want your pretty clothes and good times, but we want to know the things that you know. We want to know how to make our bodies stronger. People tell us we have hollow, narrow chests, and that this is why so many of us die from tuberculosis. Measles are very frequently fatal among us and we cannot endure exposure as well as you can. Perhaps we could become strong and well, too, if we only knew how to take care of ourselves. Then we want to know what you learn from books. We don't have any books in our homes. We don't have papers and magazines as you do. Our fathers work hard but they can't give us more than food and clothing and oftentimes not enough of that. Don't smile, but we would like to learn to make

clothes that will look like yours. Ours don't look right after we have seen yours.

I am told you have good schools in the North. I have heard that you have pictures on the walls and libraries and sometimes even a piano in your village schools. Our schools in the city are unattractive enough, but in the country they are so bare and poor that you would feel sorry for the black boys and girls that must attend them. Many of our teachers would only be in the seventh or eighth grade if they went to your schools so they can't teach us much. Some of them are just as superstitious as their pupils, so it is often the "blind leading the blind." Our churches are very different from yours. I have been told that you believe that if you give your heart to Jesus and love and serve Him, you are a Christian. We are taught that we cannot be true followers of Jesus until we have seen some wonderful vision or have had some terrifying experience. Oh! there are so many things we want to know.

There are a number of mission schools supported by the United Presbyterian



What Christian training will do for the colored people of the South. Sewing class at one of our Freedmen Mission stations.



Church where we can receive a Christian education, but many of us live hundreds of miles from them. If I had time, I would like to tell you of how I left my father's tiny cabin and eight brothers and sisters and worked in a lady's kitchen to make money to start to school. It took nearly two years to make enough to pay my car fare and tuition for one term. After I reached the school I worked every spare minute in the laundry and earned my board and a few clothes. Of course it was hard work and there was no time for fun, but I was happy for I was learning. It is a great grief to me that I cannot graduate from the Normal

department, but I must give my sisters a chance. This fall I am going to teach in a little school, miles away from anyone I know, for twenty-five dollars a month. I am going to start a Sabbath School and trust the good Father to send somebody that knows how to help me. Won't you pray for us? Won't you help us? We colored girls need books, we need properly ventilated school buildings, we need gymnasiums, we need Christian teachers, we need *you*.

With an earnest prayer that you will come to our rescue,

Your black sister,

L— W—.

## *How Remove Hindrances in Young Women's Work?*

BY MRS. J. S. DAGUE, BELLEFONTAINE, OHIO.

**T**HE age in which we live is distinctively an age of youth—an age when young people are forging to the front rank in business, politics and religion. Youth has always been able to rule and sway because of enthusiasm. The novelty of things as seen with the vision of youth darkens, and takes on the more sombre hue of familiarity when met by maturity. In the first flush of youth, all things seem to be awaiting the one who will come with sword and shield, brain and brawn, and but stretch forth the hand when victory shall crown all efforts.

That is the blessing of youth—no problem too difficult to solve, no wall too high to surmount, no hill too steep for ascension! In the years past and gone, dreams of achievement were alone for the boys and young men. Dreams, I should say, that had a possibility of fulfillment, for who shall say what visions may have floated around the spinning wheel or the loom? But being "just a girl," it was her duty to spin and weave, and the

brother alone was permitted to enter the battle of life.

If, perchance, a girl did step across the threshold of home and go forth, as did Joan of Arc, to lead the patriots of her times, in the name of France, to victory—what was her reward? A crown of laurels? No. During her lifetime, persecution; and to end her days—the stake!

With the change of times and the advancement of civilization, came changes to the cottage dwellers all over the world. The reign of Alcinous and his white-armed daughter Nausikaa, has passed. Industry is systematized. Hannah is no longer "at the window binding shoes." The weaving has been taken to the mill and the hand at the loom and spinning wheel is still. Still? No, not the hand of youth! The home duties being lightened—what next? The burden being lifted the hand of youth reached out for other employment and the eye began searching for open doors of achievement. The leisure hours in the

home gave opportunity for brain culture and the intellectual young woman began knocking at the closed doors of activity, and seeking admittance to the fields of labor, which it had been woman's lot for centuries to look upon through latticed windows.

Woman entered the field of literature, but in the beginning entered with a non de plume, usually a man's name, that the world might not hold up its hands in horror and say: "A woman's book!" The Mendelssohn family had no objection to their gifted daughter composing as much music as she pleased, provided it did not bear the name of "Fanny," but that of her brother Felix. Nobody knows, the recent biographers tell us, how many contributions *Fanny* made to his "songs without words."

Woman soon began knocking at the doors of universities for she realized that success in life can only be attained by the cultivated brain and the trained mind. There are two names that should be dear to the heart of every girl—Mary Lyon and Catherine Beecher. When it was not fashionable for women to know more than the "three R's," these women were brave enough to ask that women have an education equal to men. To these two pioneers we are indebted largely, for the splendid educational advantages for women to-day in America.

Gradually doors began to swing outward, until now woman may enter almost all fields of endeavor. She has freedom in the world of literature, art, medicine, business and religion. Although much could be said of women in the various walks of life it is of her sphere in religion that we wish to speak at this time.

#### **The Young Women are Needed in Missionary Work.**

God has moved upon the young women in our own denomination the past few years, to take up missionary work—not, alone by entering the fields, for girls have been doing that the past half century, but through organized effort, our girls are aiding in the support of the

workers at home and abroad. All the enthusiasm of youth is needed to overcome the hindrances placed before the girls as they are endeavoring to organize and go forward in the work. Not the least of these obstacles is indifference. The greatest moral issues are often lost because of the world's indifference. The dead calm of the tropics was more feared by ancient mariners than the rocky shore or the storms of ocean. A ship becalmed is described by Coleridge:

"Day after day, day after day  
We stuck,—nor breath nor motion;  
As idle as a painted ship  
Upon a painted ocean."

So it is, often, when girls talk of organizing, some of the older ones withhold the encouraging word and meet the ardor of the girls with indifference. If some of the young women are asked by those interested, to come in and help with the work—a shrug of the shoulders may be the only reply, showing indifference. Sometimes open opposition is met by the girls, some saying, "Let them work in the older organizations," not realizing that girls work better with girls and for girls, than when in a society where responsibility is taken by those experienced, and the girls do not feel that they are necessary to the success of the work.

Others may say: "We have no room for two societies." Are all the girls in such congregations working with enthusiasm in the women's society? Another hindrance is the multiplicity of worldly amusements. Let fire fight fire. Let our young women's organizations provide sociability for the members. Organize an orchestra, have picnics, socials, etc., and let the girls have good wholesome pleasures in religious circles, and these will but augment the interest along the lines of study. I do not plead for worldly amusements but pleasures apart from the world such as sons and daughters of our Father may enjoy, II Cor. 6: 17, 18. I would have all young people see and know that those "who



walk not astray are truly blest and happy."

Another hindrance to be overcome is the fact that many girls and young women feel that they do not have much to give towards missionary work. All can give something, but money is not all that it is possible for our girls to give, but merely one of the things. They may give time or talent and through giving, the girls grow and develop until they are prepared for the large work which shall rest upon their shoulders when the veterans in missionary work are

called to their reward.

How may we remove these hindrances to the work? Girls—GET ON FIRE and the sparks of your enthusiasm, zeal and intensity of purpose will burn all the hindrances in your path—and the light thus started will brighten other lives hidden because their fires have never been lighted. Opposition will make you strong, girls, and in time you will develop into that which is described by James Russel Lowell "Earth's noblest thing, a woman perfected."

## *The Longing of the Mountain Girl.*

Red Apple, Tenn., Aug. 20, '08.

Dear Mrs. Blank:—

I've heard Mattie Brown talk about your school and you so much and she has told me such wonderful things about the big house and the lights and every thing and she really sez she went all year and it never cost her nothin much and I do want to com to an cause I aint got no money nor nothing I wuz thinkin maybe I could come up thar to. I never heerd of nothin like that school and I do hope you will let me come.

I've been trying to go to school sum this summer but we don't have but four months schoolin here in the Cove an two of em is in the summer and two in winter an I'm away behind too. I reckon I don't know nothin. Mattie sez as how you all teach the girls to sew and cook too and we never saw nohtin like the nice bread she made, before.

Ma is mighty glad if I can come so I can learn to read to her when I come

back. Ever since Mattie come home I've been working me a cotton patch and I think I'll have as much as ten dollars. Mattie said that would nearly pay my tuition and she reckons if you knew I wuz a good girl you would give me a scholarship.

I am a Christian and seems like that school is just what I've been prayin fur and I most know you will let me cum. Pa is a renter an we aint got much you know. There is eleven of us children and it keeps us a goin to get enough meat and bread you may reckon.

Now please let me cum and I'll work all the time when I aint gettin my lessons and I'll pay back all I can for what you give me. I shore can work, and am willin to do any sort if I can only get to go to school. Hopin to here from you sune

I am your true friend

Susanna Smith.

Note—These letters are too sacred to us to give to the public except as we hope to do good.—Teacher.

Lets us intercede for each other, for every worker throughout God's Church, however solitary or unknown.

Rev. Andrew Murray.

Alice Freeman Palmer says, Count not yourself educated, young women, until you have taken the world into your thought. Nothing can help you to that end like the study of missionary history and literature.—Ex.

## *What the Young Women May Do in Sabbath School Work.*

BY MRS. T. H. McMICHAEL, Monmouth, Ill.

**I**N a very few words I could tell you the things which possibly they might NOT do. But what a task is mine, in the narrow little space given me, to be able to tell all the things which might be the work of the girls to accomplish in the twentieth century Sabbath School! Work which is their's to do or which of necessity will often be left undone, if our girls fail to undertake the God-given tasks and to use, as they should, their God given talents.

To be a successful stenographer one must give hours of patient toil before the funny little crooked lines mean anything—days of diligent, painstaking effort before the typewriter does one's bidding.

To be a dressmaker one must give days and years of patient effort before the "creation" pleases the particular and artistic customers. Homely illustrations, but they ILLUSTRATE!

Girls, if you are to be faithful, efficient teachers in the Sabbath School, you must expect to put in years of persistent toil in your study of the Bible. This is the corner-stone upon which will rest the success of your teaching. Diligent, conscientious effort which enables you to be a first class pupil in your class, will aid in making of you a bright, attractive and interesting teacher able to hold the attention of your scholars even though it may be that "trying class of boys whom no one is willing to take."

In many of the classes men or boys are just as successful and desirable as women or girls, but in my opinion it is entirely different in the Primary Department, of which there should be at least three divisions. It is only natural that these little ones can be better trained by women. All Primary Superintendents are always on the lookout for girls of sweet faces, bright eyes, tender voices,

pure and sympathetic hearts. If you are interested in little children—and what girl of today is not? OFFER YOUR SERVICES. Have you a tuneful, melodious voice?—not necessarily one trained to sing "Ave Maria" or "I know that my Redeemer liveth," but one which could teach the little ones to warble in their shrill, sweet baby voices "Safely Guarded" and "Children Come"—OFFER YOUR SERVICES! Do you feel you could tell, in words of one syllable, which would reach the childish mind and the tiny heart, the sweet old story of "The Baby in the Manger," "The Boy Samuel," "The Shepherd Lad"—OFFER YOUR SERVICES!

Are you clerical in your tastes? In almost all Sabbath Schools the labors of the often underestimated Secretary are arduous in the extreme. OFFER YOUR SERVICES!

Are you able to play an instrument of any kind? The music in every Sabbath School could and should be made better. OFFER YOUR SERVICES!

Do you feel that perhaps you have not been given the talent to be a successful teacher of Bible stories? There is the supplemental work which is carried on in almost all "up-to-date" Sabbath Schools. There is the arranging and decorating of the Cradle Roll; the soliciting for the names of babies to be placed on it; the helping to manage the Easter parties, Birthday socials, the graduating exercises, annual picnics; illustrating the lesson on the black-board. OFFER YOUR SERVICES!

Do you feel you cannot for some reason undertake the responsibility of a regular class with the multitudinous cares which it should carry? Every Sabbath School should have a substitute list as large as its teachers' roll. OFFER



**YOUR SERVICES!** Most superintendents would collapse under the unusual surprise if you should do so!

But you say, "Oh! I couldn't OFFER my service! Why, that would be so egotistical! I really couldn't!" If you are seriously in earnest about procuring some coveted position by which you will earn the bread you eat and the clothes you wear, do you wait until one hunts

you up and pleads with you to accept him as your employer? Why then wait, in this more important work, to be coaxed and entreated? The Sabbath School fields are white already; the night is coming, the laborers are SO few! The harvest is SO great! Finally and lastly, my sisters, in the words of my text — **OFFER YOUR SERVICES!**

## *A New Way of Studying Missions.*

BY MRS. JOHN A. WILSON.

The other day I heard a young man who was coaching a boy for college entrance examinations say, "I have learned more about plane geometry the last few weeks than all the time I was in school."

It is the principle embodied in this remark which I would like to apply to the study of missions by the young women of our church. Far be it from me to say one word against the Mission-study class which has become so popular among our young people. Its popularity is one of the hopeful signs of our times and makes the outlook for missionary effort very bright, for if our young people only get to KNOW they will surely SEND and GO.

But for a living, lasting thorough knowledge of missions, let me commend to you, young women, the plan of instructing others in the subject. Offer your services to the Junior Superintendent in your congregation and gather around you, weekly or monthly, as the case may be, a dozen or so youngsters who know next to nothing about missions and are probably not very anxious to be enlightened. Set before yourself the task of compelling their attention and interest, for it will neither do you or them any good if you merely go to put in the hour and to give a sop to your conscience that by posing as a Junior Leader you are taking an active part in Church work.

You will soon find out that very thorough preparation of the lesson is a necessity. An hour or so of cramming with facts and dates may give you good standing with your teacher and fellow-students in the mission-study class, but it will take a different and less superficial kind of study to prepare you for gaining a hearing from a restless class of boys and for being able to answer their questions when you have aroused their interest.

For example, your subject may be "Our Church's Work among the Freedmen." For recitation in the mission-study class you would probably content yourself with going back to the time when the first missionaries to the Freedmen were sent South by our church. You would learn besides the names of our Missions and missionaries and certain facts about the kind and amount of work which is being done. But for your class of boys you must spend a day in the library searching out the history of how the poor black man was stolen from his African home long ago and marched to the sea. You must be ready with details of that horrible march and of life in the hold of a slave-ship. You must be prepared to follow the slave to the home of his master, describing his life both with a kind and unkind owner. You must be able to show the condition in which the close of the war and the Pro-

clamation of Freedom found the American negro,—all this before you arrive at your subject. Then your figures and facts on the subject proper will be of very little avail unless you can take your Juniors in imagination to one of the stations and make them see for themselves the pitiable surroundings of the log-cabin and to realize the ignorance and vice and superstition in which so many of the colored children are being reared. You must know for yourself the routine of the mission school, with its different methods and influences which are gradually transforming the lives and characters of the people in its neighborhood. To do this you must be well stocked with information of many different kinds.

It will take time and patience to get ready. But your pay will come in the eager faces turned up to you, in the tear of sympathy of some soft-hearted little chap, in the eager questions which will follow you even after the hour of closing has come. And best of all, you will go home feeling that these queer, ignorant, superstitious, ragged black children whose cause you have been pleading have become so real to you that from henceforth you are resolved that you and your Juniors will do all in your power to bring them to the loving Saviour. So it will be with each lesson in turn. Try it and prove that in this also "It is more blessed to give than receive."

## *How Interest High School and College Girls in Missions.*

BY MISS LORETTA MITCHELL.

**I**N a recent magazine is a page of drawings of "The American Girl," vivacious, charming, beautiful." Beside her in thought stands another picture at which I often look. In it the heavy eyelids droop and listless fingers intertwine and all too well one knows its name "A Sorrowful Woman." Have you ever thought of the difference and of how this radiant life may come to the girl of tears? There is but one way this girl must share with that her life and love. Her life? Ah yes, her very life and the love she holds most dear. She must do it, no one else can, but we, you and I, must help her to see that the other girl needs her or she may never help. There is the question.

The other day a college girl, a Jewess, looked at me and said, "Does Jesus Christ mean that to you? God used to seem so to me, very near and kind and uplifting, but I prayed and He did not hear. I wanted to study medicine so that I could help people but now I don't

know why except to be too busy to think." My heart ached as I tried to show her that Christ whom she rejects has said, "If ye abide in Me, ask." Oh these splendid girls who want to help but follow no leader! They must first be brought to the Saviour if we would have them work for others and for Him.

As they may best be brought into the Kingdom one by one so individual work counts most in enlisting them further in the King's service. Missionary meetings are valuable. Study classes are more so but the fact that you yourself regard the speedy evangelization of the world as possible and as demanding your utmost efforts is contagious. Mr. Speer says that the work depends primarily upon those who realize the problem and that means you and me. Day by day as we meet girls and speak now of a class or meeting and again of a bit of news from the field, or suggest a new book or the organization of a class, results will come. I think now of seven classes





**WHO WILL TEACH ME?**  
**"Appeal From an Egyptian Girl."**

(See Page 110.)



VILLAGE SCENE, FEAST DAY, KHARTOUM.



SUDANESE WOMEN WASHING.



SUDANESE HUTS NEAR KHARTOUM.

FAMILIAR SCENES IN THE SUDAN.



started through the efforts of a few High School girls at the timely suggestion of an older friend. It is worth while winning them, and if you and I realized that, we would find the ways and means.

Think it out for yourself—why do you want these girls interested; because the Board is looking for young women to go quickly even this December to the field and to relieve the work; because more must go next year and the next; because salaries must be raised and work supported; because the girl with the sorrowful face needs comfort; and because we long for the coming of our King into His Kingdom. Oh we must get the girl to see it! We must. "God has work for all who have talents for immediate use." She has them and "to her is given above all the women of this world the privilege of helping others."

Then choose your group of girls, and boys too, perhaps, choose them carefully and prayerfully and invite them to your home. Tell them plainly of the great crises in Turkey and Egypt and the whole Moslem world; tell them of the great unoccupied territory as large as the United States in the heart of Africa. Ask them to meet with you, or the leader you have chosen, once a week for just eight weeks; gather them around a big table with note-books, maps, charts and pictures; then work and pray knowing that they will go and give as you could never do. A thin wedge will do if you keep on hammering and if you can't get Seniors, take Freshmen or grammar school pupils.

In one church two Mission study classes had been killed by the opposition of the pastor and others, (that's strange, but true.) One girl would not give up but formed two classes of children. They would hardly stop at the end of the course and had an exhibition of their work. Now everyone is helping and they have five large classes this fall.

Another girl was hardly started in her class until she and her sister gave thirty dollars to one collection. One

never knows where she's coming out when she goes into this work. Mission Study then is our second method.

Now for meetings—those monthly missionary meetings and the spring study course in the Young People's Society must be made as fascinating as possible with book reviews, quick talks, etc. There'll be need of a Y. W. M. S. for the college age and King's Daughters' Society for those younger. If your girls are away from home, especially encourage the Y. W. C. A. and think about one for your High School. That will reach your young women quickest, I think. Have plenty of good Bible and Mission Study Classes in the city associations.

Suppose you try now an Egyptian or Indian social or a costume party. The Woman's Board has a good collection of costumes made in the countries they represent and you can get them at small cost.

Try naming each member of your society for a missionary, get their pictures from the Literature Secretary, respond to roll call of missionaries by items about yours and presently exchange names and items so that you'll get acquainted with all.

Try keeping up with the leaflets for they'll help a great deal. Send a dollar to Room 907, 209 Ninth St. Street, Pittsburg, and get new ones to that amount as they are published.

Try map talks, short exciting ones. Try bulletin boards, posters and mottoes for the Sabbath School Room or the church vestibule made by the girl who paints. They'll announce your meetings and give news and pictures that you have gathered from every where.

Try in the Sabbath School the supplementary lessons issued by the Foreign Board in December for the first quarter of 1909. Send to Dr. Watson for the supplies and urge your teachers to spend five minutes on that lesson each Sabbath. That plan increased our offerings five thousand dollars in one year. The Methodists study missions in the Sabbath

School and give more than our whole church does.

Try platform talks in closing exercises about a motto, a map or a picture. Seventy-five cents would be well invested for that set of six pictures for that very purpose. Send to Dr. Watson again. Try making copies of our Foreign Report to give to teachers for illustrations for each lesson. In the first pages of the Bible teacher you will find a list of them. Take pictures etc. to class. Try inviting your class to your home some week day, form a study class or at least gather up missionary curios and pictures to show them.

Try five minutes of current missionary news in each meeting, either Christian Union or Missionary Society. Try helping the Ways and Means Committee to increase the circulation of the church papers. Try keeping yourself and everyone else up to date. Really it seems as if God meant 1908 when He said, "Behold ye among the nations and look and wonder marvelously, for I am working a work in your days, which ye will not believe though it be told you."

Try talking about the Half Million Club. It seems worth while doing without some gloves and candy and walking to school when five dollars will buy a share and five hundred shares will send a missionary right away. I have heard of a school where three hundred girls spent forty thousand dollars in three months for pin money.

Try a missionary library and circulate the books, good, bright ones and short. Try hearing and meeting as many live missionaries as possible. Get your girls to write steamer letters when they sail or send Christmas greetings or have a letter shower for someone. The letter to Miss Bennett from a little Danish girl

who thought it would "joy" her, to read a few "riddels" has "joyed" her more than she knew.

Try forming a little prayer group of those you can trust. It will strengthen you all and link up your prayers with others all over the church. Send names of such a group to Dr. W. R. Wilson, 616 W. North Ave., Allegheny. Mr. Mott says, "In some way sincere Christians must be brought to pray as those should pray who have faith in the teachings and example of Christ with reference to the achieving power of prayer."

Above all "Don't let your girls fritter away their moral sensibilities by resistance to repeated appeals." Get them to work in the Sabbath School, among the foreigners, sending fruit and flowers and clothing to the nearest city or to the South.

Bring them with you next summer to the New Wilmington Conference and that may be to them as it has been to so many a beginning of whole-hearted service here and elsewhere. "Are you not glad that you are alive today when God is using women's service as never before?"

Perhaps through your efforts He may take a daughter, even leaving parents "with the hired servants" because He needs her "in other towns also" and years after she will thank you when she thinks how near she came staying at home from a glorious service.

There is in our Father's work no such question as that of Cain and when women call for the Gospel day after day when missionaries must pass them by, we are guilty if we do not hear.

Read Second Kings, thirteen, and realize that the amount of our victory is left with us to determine for He has said: "Concerning my sons and concerning the work of my hands, command ye me."

God has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch..

—Phillips Brooks



## A Challenge to Young Women.

BY MRS. J. A. ALEXANDER, Secretary of Young Women's Work.

**A** challenge is defined as, "An invitation to a contest or trial of any kind." This is the invitation of your Secretary to a trial of faith and effort in organized Christian service. The past year one hundred and sixty-seven young women's societies were reported. These do not represent one hundred and sixty-seven different congregations, since some congregations report more than one organization. But we will be generous and say one hundred and sixty congregations are represented by the societies reported. There are a few more than 1,000 congregations in our denomination. There must be 840 congregations in which the young women are not organized. Do these conditions not justify a challenge? Fifty thousand women whose names are on the rolls of our churches are not members of any Missionary Society. At least one third of these are young women. Our purpose is to reach these sixteen thousand young women. We do not have the exact enrollment of the 167 societies, but it must reach three thousand members at least. Encouraging as these figures are we cannot fail to think of the 16,000 young women who are not organized for definite spiritual cultivation that they may be well prepared for the greatest enterprise in the world, the enterprise of missions. By this statement we do not mean to intimate that these young women are idle, in the S. S. and Y. P. C. U. and in other associations they are doubtless doing much for Christ. Much has been done and much is being done. May we not do more? Last year the \$1,450 necessary to pay the salaries of our "Special Missionaries" was paid in full. If the sixteen thousand not yet organized were contributing in the same ratio as the three thousand, *fifteen additional missionaries* could be sent out. This is why we

send you our challenge—not our challenge, but the challenge of the church and Christ the Head of the church.

This is the age of organization. This marks its advance over the past age on which, as a foundation, its greatness must be built. No great work is accomplished in any civilized land that is not produced by compact organization. Organization means economy of power. It means efficiency in the use of power. Our aim in organization is to train you for larger service in the coming days of mature womanhood, to provide a present force in soul-winning and to develop a greater force in the future. My dear young women none have received greater blessings from the gospel than you. Your social freedom bright girlhood, and educational opportunities come out of the riches of Christ. Just simple gratitude should move you to organized effort for your Master.

There is another motive equally strong and effective. Six hundred millions of humanity know nothing of these benefits of redeeming love. You, young women, are debtors to these. You are to play the Good Samaritan toward those who have fallen among thieves. Love heaven-born should move us all to pay this debt. God gives the challenge, "This is my beloved Son, hear ye Him." What are we to hear from His lips? "Go ye." Jesus gives the challenge, "If any man would come after me let him deny himself and take up the cross and follow me." Paul restates the challenge, "Let this mind be in you which was also in Christ Jesus." Therefore, it is the challenge of God the Father, who gave His Son in love; of the Son who gave Himself in love; of His servant, who said in the passion of love, "I hold not my life of any account as dear unto myself, so that I may accomplish my course

and the ministry which I have received from the Lord Jesus to testify the gospel of the grace of God."

Our day is passing. The need of the world is pressing. To-morrow will not do. There is no tomorrow in such work as this. Tomorrow is ever more the day of regret, if to-day is not the day of action. We bid godspeed to those who

are now active in the organized work. We warmly welcome those who will enter the organization. We will render all assistance and encouragement possible. We believe God is calling His reserves that all the forces may enter the field. Let there be no laggards in this warfare.

"All things are possible to him that believeth."

## *The Special Call to Young Women.*

By MRS. E. M. HILL, Foreign Secretary of the Women's Board.

**I**N one of the large cities of this country, during the month of June, seven teachers of one of the district schools were "dropped." All of them were good teachers of years' experience, a few of them very excellent in their special work. Why then, were they so unfortunate as to be dismissed? One reason given is because of the corrupt politics that obtain in that district. And that reason includes another, that because there is an over supply of teachers these directors being of a low moral caliber did not hesitate to create vacancies whereby younger and inexperienced women friends of these men might secure the desired positions.

It is not our purpose to discuss this contemptible method, but to use the incident as an illustration of the truth that there are many, very many more teachers in this land of ours than are needed to supply the demand. Seventy applications for a stenographer's position in an attorney's office illustrates the same point, and these might be multiplied as they are found in the many avocations open to the educated women of this age.

Just six years ago our India Mission applied for 180 missionaries as the number thought to be necessary to evangelize that part of our field. Four months later Egypt sent in her request for 180 and still later the Sudan asked for 100. These appeals are calling for at least 250

young women to leave home and kindred "for His sake" to carry to these lands the message of which the risen Lord said to the women in the long ago "Go tell."

Hundreds of young women *not* needed here—hundreds of young women needed over there! This is an oft repeated story in missionary literature. Why is God's voice not heard in these well known conditions? These calls have been emphasized and the responsibility made heavier by the failing health and death of so many of our missionaries since the calls were first sent out; and further emphasized by those who can not go making provision for those who can. Three salaries have recently been pledged. Two by presbyterial societies. One by a young woman, a teacher, who has subscribed for 100 shares at \$5.00 each in the Half Million Club. But *one* application is in the hands of the foreign secretary of the women's Board.

What answer has the young women of the United Presbyterian church to give their Lord concerning this matter? It is they alone who can answer, for upon them rests the responsibility of rescuing their share of the more than five hundred million of women in the "uttermost parts."

Hundreds of young women have graduated from our denominational colleges, from High Schools and other higher institutions of learning in the six



years and yet the responses to the call for workers have not been sufficient to supply vacancies. What is wrong? How can it be explained? Lack of ability, lack of knowledge, will not explain. Our young women know the needs and understand their relation to a lost world. They have been taught in good Christian homes and in the Sabbath school and from the pulpit that to each is set a place in the infinite purposes of God and that he expects each one to fulfil her part. Surely some have failed to find their places in the Father's great plans; surely some are failing to fulfil their part. And therefore there is not a mighty forward movement to fill the ranks of those who are in the fore front of the battle for righteousness and the overthrow of Moslem and all other forms of false religions. We would kindly call our young women to a prayerful meditation concerning these weighty matters, and so help them answer the questions that are in the minds of all interested in the advancement of our missionary enterprises.

Tell me. Have you seriously thought of the value of an immortal soul, and really considered your relation to it? Have you come to realize that you are your sister's keeper and that the number for which you are responsible is countless, because of the countless blessings that have come into your life as a daughter of Christian ancestors? Have you thought of the dying women widows and babes of heathendom until there has grown in your heart an eager desire to save from eternal death? Has this desire continued with such force as to lead you to ask "whether there is any reason why you should not go as a foreign missionary?" If there is any lack here God grant the vision. Then again, have you learned to give up self with complete and joyful devotion, such as the Master expects; to seek earnestly another's good rather than your own; to learn that it must be by humble resolve and persistent costly sacrifice that we

would win that devotion that will lead on to obedience. Said Florence Nightingale, "If there has been any power in my life it has been because I have never refused God anything."

And once more, "Love is the greatest thing in the world," the most powerful, the most precious, the most divine. Dare any say she has enough of this love in her heart when it extends only to those near at hand and the heart remains callous or indifferent to those a little farther off? Is it not true in so many lives that the love that should be steadfast, eager, passionate, glorious, joyful, self forgetful is so often fitful and half hearted?

Oh, for more of the Christ love in our dear young women. **THE TRUE VISION, THE COMPLETE CONSECRATION, THE GLOWING LOVE**, these three essentials are necessary to a prompt loving response when the Lord of the harvest would "send forth laborers." For the lack of these essentials we, ourselves, are to blame. May the meditation suggested lead our young women to realize what is lacking in their Christian life and to find the supply through the riches of the One who giveth grace for grace.

### *My Sin—My Loss.*

BY MARY D. BISBE.

Straight lay the work before me, but I turned aside.

"Not, now, my Lord; I cannot do it now," I cried;

"To-morrow or some other day it shall be tried!"

Swift came and went the days with tireless feet,

And still in negligence I sat and saw them fleet

Away; nor raised me idle from my seat.

The love of ease had grasped my soul and held it fast,

And at her feet my life, my all I'd cast. The service call grew fainter, till it ceased at last;

Then turned my Lord away with sorrowing face,

That I should thus reject him and abase The powers he'd given in his loving grace.

I lost life's greatest blessing, and I gained God's frown.

Another did the work—my work—and gained renown,

And more,—God's smile, the love of men, and heaven's crown.

## *The Sansi.*

BY SUE COOPER WHITE.

American Mission,  
Gujranwala, Punjab.

My Dear Friends:

Do you remember my writing you some time ago about some women whom we had met who seemed glad to learn? And one of them was Sardaran, a Sansi. I told of how she came to us when we were camped near her home in Akalgarh and of her learning the two verses, "Blessed are the pure in heart for they shall see God" and "The blood of Jesus Christ, His Son, cleanses us from all sin."

Well, we have been to Akalgarh again in the round of our district this year and met Sardaran. She welcomed us as friends and was pleased when I praised her for remembering her two verses. And the best of it was she wanted to learn more. So we taught her the commandments with the sum of them, the story of Christ, His death and of His rising again, and she learned to sing part of the twenty-fourth Psalm, so much liked in India, the eleventh to the fourteenth verses inclusive, and also two more Bible verses.

Then we left Akalgarh and the day we left she was leaving for her husband's home. We do not know when we will see her again. She has learned some truths, has gotten some food from the Word of God.

I shall tell you something of the Sansi class and I feel certain your hearts will go out in prayer that not only this member of that class may be made His, but that they as a class will be led to Him. In the first place the Sansi people are not Punjabi. They are from a region south of us. Many years ago numbers of them coming to the Punjab scattered throughout our district. In many parts of our Gujranwala District we meet with little groups of them—never more than five or six families together, living a little distance from the villages. They are looked down upon as

the lowest of all, even lower than the Sweepers. They are the thieving caste of India, not that they are the only thieves in India, but they are recognized as the thieves. They not only steal but are noted for their cruelty also; are willing to cut off one's hands or ears to get the jewelry. They eat anything they can get—cats, rats, lizards, carrion, etc. While I was teaching Sardaran one day in their courtyard a big yellow cat was being prepared for dinner. They claim to believe in nothing but, when pressed to tell of their religious beliefs may say "We believe in a God but worship none." They have no forms of worship. In reality they have no religion, no faith, no hope—not even the comfort which the Hindus, Mohammedans and Sweepers find in their man-made religions. They believe in nothing—obey no one, except as forced by law. As I wrote, the Sansi people are the thief caste of India. The government knowing this, they are watched. They are counted twice every night to make sure they are not off on an expedition. They are not allowed to go from one place to another without a permit and then word is sent on ahead of them that they may be watched there. In one Sansi house I saw a girl of five or six years—not able to walk and only of a baby's size. I advised taking her to the hospital in Sialkot, but her father said, "But no one will sell us a ticket. We are not allowed to leave here."

Dear friends, was I not right when I wrote some time ago that we United Presbyterian young women should rejoice and be glad in our goodly heritage. Think of being born into Sansi family! I have not told you all of the evils of the Sansi class, but enough to make us feel that "the lines have fallen unto me in pleasant places," "yea I have a goodly heritage." And I hope I have written enough to cause you to plead for our Sansi people before Him who longs over them with an everlasting love.



## Editorial.

"O for a passionate passion for souls  
O for a pity that burns;  
O for the pure prayer power that pre-  
vails,  
That pours out itself for the lost.  
Victorious prayer in the conqueror's  
name,  
O, for a Pentecost."—Ex.

**OUTLINED PROGRAMS** for the entire year 1909 appear **ONLY** in this number. Keep this number for reference to program.

### *The Half Million Club.*

"Although the Half Million Club was inaugurated and is being promoted by the Men's Movement among the men of our Church, yet one young woman has already subscribed for five times as many shares as has been taken so far by any man! What do you think of that? Surely our men will not allow themselves to thus be put in the background by a woman on our own proposition. Get busy in earnest."—*From Men's Record, official organ of the United Presbyterian Men's Movement.*

"What do you think of that?" We think it shows a missionary spirit and a generous impulse of the most fascinating nature. Our wonder is the lack of gallantry to allow such a woman to go so far without a single escort! (In a men's movement.)

"It needs a loving spirit  
Much more than wealth to prove,  
How much one woman can do  
For others by her love."—Eds.

### *Reference Library.*

The Mission Study text book for next year is "The Nearer and Farther East" by Dr. Zwemer and Dr. Brown. Paper cover 30 cents, cloth 50 cents. Maps and chart 50 cents, postage 10 cents.

Pictures 25 cents. Reference Library contains the following books:

The Mohammedan World Today.

Dr. Zwemer and Dr. Barton.

Our Moslem Sisters.

Raymond Lull, Dr. Zwemer.

Among the Burmans, Cochrane.

The Call of Korea, Underwood.

The Vanguard, Gale.

Th Laos of Northern Siam, Curtis.

This library comes in uniform binding, in a case, for five dollars, expressage extra.

The entire outfit can be obtained from Mrs. John A. Crawford, Room 907, Publication Building, Pittsburg, Penna.

The failure to procure but three photographs of the missionary party sailing in September brings disappointment to our readers. Another effort will be made. The loveliness of youth and sweet girlhood gives promise that the church gives her best to Christ. How plainly Christian training leaves its impress. How many more good and efficient young women are ready to go. It seems easy to say Go! yet it is the rarest privilege to see duty and opportunity pointing to foreign mission fields.

**WANTED**—Two Christian women physicians, of the Allopathic school: one for India, one for Egypt.

For further information address the secretary of the foreign department of the Women's General Missionary Society. Mrs. E. M. Hill, 5502 Margaretta st., Pittsburg, Pa.

Carnegie, Pa., Oct. 11th, 1908.

My Dear Editor:—

As soon as possible will you have the following changes made in the Directory for sending clothing to the Freedmen's Mission. Athens, Tenn., Rev. John

Brice in place of D. F. White who has gone to Indianapolis under the Home Board. Bluestone, Va., Prof. R. P. Williams takes the place of C. H. Wilson who has been transferred to another place as assistant. We had hoped to hear from the Freedmen's Board that some one was secured for Prairie but last word no one was in sight. We agreed that Mr. N. B. Cotton be substituted for Mr. Imes, until such time as a principal is found. Please add, Birmingham, Ala., Rev. E. K. Smith Henderson, N. C., Vance Co., Rev. John A. Cotton. This change is asked because a station agent away out in a country place in Pa., refused to ship a barrel because there are two Hendersons in N. C., and he wanted to know the county and be sure his freight bill was all right.

I have ascertained that *our* Henderson is in Vance county and it may save trouble for others to have it in the book. Our work has been hard this fall. There has been so much change in the teaching force, and teachers; the kind we want, hard to secure. Mrs. Samuel Yourd.

### ***The Foreign Budget.***

We regret the late arrival of "Budget" from India. The interesting letters from Egypt and India will appear in the December Magazine.

### ***The Temperance Tide.***

Less than one month has passed since it was possible for the counties of Ohio to vote under the Rose County Local Option law, and in that time the sovereign people have voted to close nearly a *thousand saloons* in the state of Ohio.

An examination of the figures shows that the saloons of Ohio are being put out of business at the rate of thirty-three per day, Sabbaths included.

Thirty-two counties out of the eighty-eight in the state have already voted and the vote has abolished the saloon from thirty of them by majorities aggregating twenty-five thousand or more.

### ***"What Shall We Do?"***

If the Women's Missionary Magazine was being read in all our homes by the women of the United Presbyterian church, I do not think that the piteous, pleading letter from Mrs. W. T. Anderson in the September number of the Magazine, would have been written. How our hearts go out to her in prayer and sympathy. In a few lines following the letter, our Editors ask, "What shall we do?" If we only feel sorry and end with a sigh it will do no good. Is there not something we all can do? Certainly there is and more, there is a great responsibility laid upon us to do something.

It comes to my mind, that if all who feel an interest, would only help in interesting others, and get the Magazine and other missionary literature into all the homes, great good would result, and who cannot, and who will forget to add the little sum of five cents asked for, to their monthly offerings? How shall we take our treasures with us to the next world? Simply by laying them on God's altar now in this life, by giving the best of our love, money, and service, to him. Laying up our treasures in heaven and above all things else, let us go to God, in prayer, day by day and plead with Him, for the out-pouring of His Holy Spirit all over our beloved church; that we may be made a willing people; that gifts may flow into our treasuries and workers sent forth, and these pleading calls be answered. Let us not dear sisters I beseech you, forget this one thing we can do, let us hold on, and plead in prayer until the answer comes full and strong. Then souls will be saved and the coming of the Kingdom of our Lord and His Christ be hastened and we shall have done our part. Let me quote from a Post Card from Miss Kate M. Corbett. It came yesterday in answer to one I had sent her in appreciation of an article she had written in the *United Presbyterian*. It is as follows:

"It does one good to get messages of



interest and appreciation. They come like fresh water to thirsty souls who have been alone in the midst of thousands for months. Our poor women need much and seems to me they get so little. Somehow the workers seem to be breaking down. See Miss Milligan's Address in Christian Union Herald Aug. 6. Miss Lawrence goes home in Oct. She is badly broken. Do pray for us and for the church, that we may have help. I am a member of the locating committee this fall. What are we to do, with little more than half enough to go around?"

May God help us, that we may soon send help to our missionaries that they die not at their posts from overwork.

Mrs. Jennie T. Gibson,

R. D. 3

Kimbleton O.

We are very glad to publish this earnest letter. It certainly would cheer the hearts of our missionaries if more persons would write to them, not requiring their reply, and cheer them in their great and incessant task. We are grateful to the writer for her thoughtful letter.—Eds.

### ***A Great Novelist on the Drink Question.***

"It is not often that an able and prominent novelist deals with a huge social evil so boldly and forcibly as Miss Marie Corelli has done in her latest volume. No doubt the book, in its veil of fiction, will help to move the nation into close sympathy with the great effort which at length is being made to limit the unholy power of the drink interest, and to reduce that evil which, as the authoress says, is "so vast and terrible that the brain recoils from it and the heart grows sick." In a prelude, an author's note, Miss Corelli says:—

"As for the drink evil, I wish that everyone who reads this book would honestly try to realize the widespread misery, disease, pauperism, crime, and lunacy for which that hideous vice is responsible; and would add that his or her

wish and will to mine, in a strong prayer that the wicked financial profit derived by the few out of the physical and moral debasement of the many, may be checked, and finally come to naught; so that the British people, released at last from the dominant sway of the liquor traffic, may rise to the best of everything that is in them—the best of brain, the best of work, the best of health, the best of life."

From London Christian.

### ***Suggested Program for December.***

BY MISS LORETTA MITCHELL.

Topic: YOUNG WOMEN IN MISSIONS.

Roll Call: Names and stations of young women on the mission field.

BIBLE MESSAGES TO YOUNG WOMEN.

1 How first interest the girl in missions?

2 How to reach the High School and College girl?

3 Appeal to United Presbyterian young women. (a) American, (b) Egyptian, (c) Hindu, (d) Shulla, (e) Indian, (f) Freedmen, (g) Immigrant, (h) Mountain. Give in first person.

4 Special calls from abroad for our young women.

5 How remove hindrances?

6 Work for young women kept at home—(a) Sabbath school, (b) Junior, (c) Mission Study, (d) Freedmen, (e) Foreigners, (f) Y. W. C. A.

### ***Outlined Programs for Mission Study During the Year 1909.***

Following the plan recommended by the Central Committee on the United Study of Missions the editors of the Women's Missionary Magazine recommend as the text book "The Nearer and Farther East." Our first three studies include the study of Mohammedanism. "Mohammedanism is a profound theme, and one which has occupied the minds of many accomplished scholars." The subjects we will present for considera-

THE UNITED PRESBYTERIAN MISSION LIBRARY

475 Riverside Drive New York 27, N. Y.

tion are worthy of the most careful study and preparation. The editors of the Women's Missionary Magazine have obtained the services of Mrs. John P. White of Topeka, Kansas, in the preparation of the three studies on Mohammedanism. Mrs. White has given lectures at Chautauqua assemblies this summer on this subject, also has had the opportunity while a missionary (with her husband, Rev. J. P. White,) in Egypt to know much of this important subject. "The duty of Christianity to Mohammedanism; the enormous difficulties in the way of discharging it; the historic grandeur of the conflict; the way in which Christ is involved in the result and the brilliant issues of victory, all combine to make this of the true relation of Christian Missions to Islam one of the most fascinating and momentous themes which the great missionary movement of the present century has brought to the attention of the Christian church."

The text book, "The Nearer and Farther East," includes the study of Siam, Burma and Korea. We hope to provide through the columns of the Women's Missionary Magazine helpful and interesting articles on these interesting countries which engage so much interest in the mission world at the present time.

In connection with the United Mission Studies there are social problems for our consideration, as also mission studies that include our own mission fields at home and foreign. All have received careful preparation in the suggestive topics now before you. We trust the year 1909 will find many more women studying the missionary themes and helping to dispose of the problems that confront the Christian church. This outlined program includes topics of world wide interest and also present obligations to every individual Christian.

We need not expect to be interested or interest others without preparation. Do not presume that you can be informed concerning these great subjects unless you give much time to study. It is worth

your while. Then engage in prayer. Let there be more prayers in the meeting. We will pray earnestly if we pray intelligently.

The text book chosen for this years United Mission Course, "The Nearer and Farther East," can be procured from Mrs. J. A. Crawford, Room 907, Publication Building, 209 9th street, Pittsburg, Pa. Paper 30 cents, cloth 50 cents. Maps are necessary—entire set for six studies for 50 cents. Societies should procure this: How to use the text book, 10 cents. Pictures 25 cents. Many societies can afford the Reference Library; a good investment for your society. Persons having a file of "The Missionary Review of the World" for past ten years or more will have an Encyclopedia of information on all these studies. Any or all of these helps should be circulated in your society.

## FORM OF BEQUEST.

*I do give and bequeath the sum of  
—dollars to the Women's General  
Missionary Society of the United  
Presbyterian Church of North  
America.*

*Or, if the bequest be of real estate,  
as follows:*

*"I do give, devise and bequeath un-  
to the Women's General Missionary  
Society of the United Presbyterian  
Church of North America all that cer-  
tain piece of land in — and de-  
scribed as follows:*

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.



## Outlined Programs for 1909.

**Watch word for the year: "I can do all things through Christ which strengtheneth me."**

### JANUARY: MOSLEM LANDS—ISLAM.

[Text book—The Nearer and Farther East.]

Text for the month: The word of our God shall stand forever. Is. 40: 8.

Suggestive Scripture lesson: Matt. 6th chapter.

It is well that there should be suitable time given to prayer. Pray for an understanding of the study to follow.

Roll call—Respond with quotations from God's word concerning his warnings and final punishment of false teachers.

**Literary Subject**—Text Book, "The Nearer and Farther East."

1. Mohammedan, The Prophet of Islam.
2. What the Mohammedans believe and practice.

#### QUESTIONS FOR LEADERS.

1. Compare the beginnings of Islam and Christianity.
2. Strong points in the life of Mohammed.
3. Mohammed's motives.
4. The Mohammedans' devotion to their prophet compared with the Christian's devotion to Christ.
5. Prayers and Pilgrimages.
6. Facts and feasts.
7. What beliefs does the Moslem hold in common with you?

#### SOCIAL PROBLEMS.

1. The Child Labor Problem. (a) Its Evils. (b) Its Remedy.

**NOTE**—In the study of Mohammedanism thorough preparation is the only hope of obtaining interest. Papers should be brief, not bookish. There are many helps. Use a map, the text book and the Women's Missionary Magazine. Leaders may obtain much interest from their helpers if the questions have been assigned in due time. Be brief and accurate.—Eds.

### FEBRUARY: MOSLEM LANDS

[Text Book—"The Nearer and Farther East.]

Text for the month: Ye shall know them by their fruits. Matt. 7: 16.

Scripture Lesson: Jeremiah, 23d chapter.

Pray for divine guidance in the study of this lesson. Give thanks to God for the Christian religion which we enjoy.

Roll call—Give scripture passages concerning God's claims upon us for true worship and our duty to send the Gospel to Moslem lands.

**Literary Subject**—Text Book, "The Nearer and Farther East."

1. Social and Moral Evils of Islam.
2. The Mohammedan Women.

Helps for Leaders.—Distribute these giving time for the person to prepare short talks. If preferred use questions from Text book.

1. Illiteracy among Moslems.
2. Mohammedan Educational Methods.
3. Slavery.
4. Polygamy and Divorce.
5. The New Islam.
6. The Christian woman the only Gospel messenger to the Moslem woman.
7. The Woman Physician's opportunity.
8. The effects of seclusion of woman—polygamy and divorce on family life.
8. Has any land under Moslem rule a public school system or public libraries?

#### Methods of Awakening Interest in Missions:

1. By the Pastor.
2. By systematic study of Missions.
3. By Liberal use of Missionary literature, e. g. Periodicals: Women's Missionary Magazine; Missionary Review of the World; Leaflets and circulating missionary library.

Questions on Methods of Awakening an Interest in Missions.

1. How many of your congregation take the Women's Missionary Magazine? The Junior Magazine?
2. Has your society provided any helps on the study this year. Make inquiry for some, of the Literature Secretary, Mrs. J. A. Crawford, Room 907, Publication Building, 209 9th street, Pittsburg, Pa.

**NOTE**—"GO OR SEND." While vast continents are shrouded in utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant to keep you out of the foreign field.

*Ion Keith Falconer.*

**MARCH: MOSLEM LANDS.**

[Text Book—The Nearer and Farther East.]

Text for the month: And I, if I be lifted up from earth will draw all men unto me. John 12: 32.

Our Duty: "If the church of Christ will march around this mighty fortress of Mohammedan faith, sounding her silver trumpet of Prayer, it will not be long before by some intervention of Divine Power, it will be overthrown. Let it be one of the watch words of the Church that Christ, the Child of the Orient, and the Divine Heir of her tribes and Kingdoms shall possess His inheritance."

Let this thought be the burden of your prayer and may each one be stronger and more useful Christians for the three months' study of this intensely interesting and important subject.—Eds.

Roll call—Temperance Items.

Literary Subject—Text Book, "The Nearer and Farther East."

**MAP STUDY.**

1. Fruits of Missions.
2. "The Unfinished Task."

Helps for Leaders.—

1. Pioneer Missionaries to Mohammedans: Story of Raymond Lull.
2. Obstacles in the way.
3. First Fruits.
4. Our own Missionaries to Egypt.
5. What portion of our field in India, in Egypt, is Moslem?
6. Early spread of Islam.
7. Modern Moslem Missionaries.
8. Occupied centers.
9. Untouched fields. How shall we advance?

**SOCIAL PROBLEMS.**

1. Temperance a foe to Christian Missions.
2. Obligation of the Church to assist in the temperance movement now spreading over our land.

Have you a temperance secretary in your congregation or society?

**An Appeal.**

"The number of Moslem women is so vast—not less than One Hundred Million—that any adequate effort to meet the need must be on a scale far wider than has ever been attempted."—Cairo Conference.

**APRIL: FREEDMEN AND INDIAN MISSIONS.**

Text for the month: "Go and tell this people."

Scripture Lesson: Matt. 5: 1-20.

Roll call—Facts about our work and locate mission stations of our Freedmen and American Indian work.

*Subject for Study—Freedmen.*

1. Bible instruction and religious training in our Freedmen's Schools.
2. Industrial training; its influence on the character.
3. Community work where our schools are located—the work of the Bible Reader and teachers in the communities where the schools are located.

*American Indian Missions.*

1. What is the Government doing for the education of the Indian.
2. Difficulties and encouragements of missions to Indians.

Questions for Leaders:

Locate the Freedmen's Mission stations and tell those needing clothing. Who are the Missionaries to our Indian missions? See July Magazine 1908.

**MAY: OUR MISSION WORK IN EGYPT AND THE SUDAN.**

Text: I can do all things through Christ which strengtheneth me. Phil. 4: 13.

Scripture Lesson: Isaiah 35th chapter.

Pray for our Mission work in Egypt and the Sudan. Pray that the call for more laborers be speedily heard by the Church at home.

Roll call—Missionaries in Egypt and Sudan; where located.

*The Study of the Month—Egypt.*

1. The Influence of Boarding School training on the girls of Egypt.
2. What Missions have done for the home life in Egypt through the pupils of the schools.
3. The value of Medical Evangelistic trips or medical work on the Nile.
4. Hospital work; or how it reaches Mohammedans.
5. The growing spirit of liberality in the church of Egypt.
6. Sketches of Bible women who have helped to evangelize Egypt.
7. The Fowler Orphanage.
8. Hareem work an important feature of Mission work in Egypt.
9. The great need of a Girls' College at Cairo and Alexandria.

*The Sudan Missions.*

Our Missions in the Sudan.

- (a) Industrial.
- (b) Medical.
- (c) Educational.



How are these received by the natives? What hindrances beside the Islam religion to Christian work in Sudan.

Questions for the Leader:

1. Name the Missionaries and wives in Sudan.
2. Who of these are supported by the Women's Board?
3. How many Hospitals in Egypt and where located? In the Sudan?

The thorough study of the Moham-medan world in three successive lessons preceding the study of Egypt should be of great value at this time.

#### JUNE: HOME MISSIONS.

Text for the month. All nations before Him are as nothing and they are counted to Him less than nothing and vanity. Isa. 40: 17.

Scripture Lesson: Luke 8: 4-18.

Roll call—Temperance facts.

*Study for the Month.*

1. Difficulties of frontier work.
2. Some messages from Missionaries on the frontier.
3. Our new work among the Mountaineers of the South.
4. The work of our church among the foreigners in our cities.
5. Deaconess work—as done by the Methodist church.

#### JULY—ANNUAL REPORT.

Text for the month: He that hath an ear let him hear what the Spirit saith unto the churches. Rev. 2: 7.

Scripture Lesson: Luke 12: 22-40

Roll call—Promises of God for obedience.

*Study for the Month,*

Annual report as given in July number of Women's Missionary Magazine.

NOTE—Leaders will be able to supply many questions from the report of the year. This is the opportune time to arrange for a thorough canvas for members to the Missionary Society and subscribers to Women's Missionary Magazine. Send subscriptions promptly to Mrs. S. M. Kelso, Xenia, O.

#### AUGUST: SIAM AND LAOS.

"THE LAND OF THE WHITE ELEPHANT."

*Text Book—The Nearer and Farther East.*

Text for the month: And He said: Go ye into all the world and preach my gospel to every creature. Mark 16: 15.

Scripture Lesson: Isaiah 32d chapter.

Roll call—Response, "Why I believe

in Foreign Missions" also Facts about Mormonism.

NOTE—For the three following studies we return to the United Mission Study Course. To many these are new fields. The broadening influence of such a plan of study needs no further inducement for careful study. We believe that many of our women will avail themselves of all possible information to make these studies profitable, as each one of the countries is fast occupying an important place in the world's activities.—Eds.

#### SUBJECTS FOR STUDY.

*(Use the map in this lesson.)*

1. The country and people.
2. What is their form of Government; what is their chief products and industry?
3. What religions prevail in Siam?
4. What denominations are doing Mission work in Siam?
5. Work of the British and American Bible Societies.

Helps for Leaders:

1. Name some of the Pioneer missionaries to Siam.
2. The beginning of Christianity in Laos. What are the prospects for the Christian religion to prevail.
3. What are the political conditions now?

NOTE—It is impossible for any one to undertake the studies of the United Mission Study Course without good helps. The Women's Missionary Magazine will provide for some. If possible procure the Reference Library in your society.

#### SOCIAL PROBLEMS.

1. Mormonism in our land.
2. Its progress and its corrupting influences.

#### SEPTEMBER: BURMA.

*Text Book—The Nearer and Farther East.*

Text for the month: Behold I have given Him for a witness to the people.

Scripture Lesson: Matt. 25th chapter.

Roll call—Promises of God to the church.

#### Literary Program—Burma.

1. Map Study.
2. The People, their customs; their country.
3. What religions prevail and in what numbers to each.
4. Missions to Burma; when and by whom.
5. Sketches of the lives of Adoniram Judson, Mrs. Ann Judson, Sarah B. Judson and Mrs. Emily Judson.
6. Write a character sketch of Ko Tha Bya.

## Helps for Leaders:

1. What are the present missionary problems.
2. What is the obligation and prospect of Christian missions to Burma.
3. When did Buddhism enter Burma?

## OCTOBER: KOREA, THE HERMIT NATION.

*Text Book—The Nearer and Farther East.*

Text for the month: Fear not, O Land; be glad and rejoice: for the Lord will do great things. Joel 2: 21.

Scripture Lesson: Acts, 2d chapter.

Pray. Pray. Pray.

Roll Call—Response: What hath it profited you to study this year's course?

NOTE—Cannot you say something or do something to make the Church in America realize that here in Korea just now is the Christian opportunity of centuries . . . . This whole country is fruit ripe for picking. The Koreans are ready to turn to the living God. If the Christian Church has any conception of strategy and appreciation of opportunity, she will act at once NOT NEXT YEAR, BUT NOW.

—John R. Mott.

## Korea—Literary Topic.

## MAP STUDY.

1. The land; the people; the customs.
  2. Why called the Hermit Nation.
- What is demon worship?
3. Discussion: Has Japanese rule been of benefit to Korea?
  4. What mission work has been done in Korea; when begun; by whom.
  5. What do you know of the Pyeng Yang revival?
  6. What place do Korean women occupy in the church?
  7. What has been done for the women of Korea.

NOTE—Societies following the United Mission Course have been earnestly urged to procure all the possible information outside of the pages of the *Women's Missionary Magazine*, thereby creating an interest and obtaining information of great importance to the students of missions. At least make the best preparation possible. Take time to do it well.

—Eds.

## NOVEMBER: IMPORTANT FACTORS IN MISSIONS.

Text for the month: Let not thine

hands be slack. Zep. 3: 16.

Scripture Lesson: Romans 12th chapter.

Roll call: Mission facts.

Topics for consideration.

*Three important factors in missions.*

Young Women in Missions.

Juniors in Missions.

Literature in Missions.

Incentive to Mission work.

1. Reflex influence upon the church that engages its young membership in Mission work.
2. The authority and purpose of foreign Mission work.

## DECEMBER: INDIA

Text for the month: The harvest truly is plenteous but the laborers are few. Matt. 9: 37.

Scripture Lesson: Romans 10th chapter.

Roll call: respond with latest news from our mission fields.

## SUBJECTS FOR STUDY.

1. The irresistible plea for advance.
2. Some signal events in India during past decade.
3. Literature as an evangelizing agency in India.
4. The work of the Bible Society, or the power of the printed Word.
5. What is the strength of the native Christian community in India?
6. The Fakir in India.
7. Ceremonial bathing; a trip to Benares.
8. Sketch of lives of some of our native women missionaries.
9. Inadequate support of Missions. India is awake! are we at home?
10. Is Islam waning in India.
11. The need of a refuge, or home for women converts, widows, etc.

If all these topics are given to helpers for preparation papers should be short. It is not necessary to write papers on all. Do not take the Magazine to the meeting and read your part from its pages. Be enough interested to *talk* of what you have read.—Committee.





# Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,  
15 Marshall Avenue, Allegheny, Pa.

## *Gleanings from Systematic Beneficence—Continued.*

*A Booklet of 40 Pages Published in 1876  
by Mrs S. R. F. Hanna, Washington,  
Penna.*

Prophecy is full of predictions respecting enlarged Christian liberality. As often as she opens her lips on the subject of the Messiah's reign, the consecration of wealth forms a part of her song:—

To him shall be given the gold of Sheba. Psalm 72: 15.

The merchandise of Tyre shall be holiness to the Lord; it shall not be treasured nor laid up. Isa. 23: 18.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God. Isa. 60: 9.

Kings shall bring presents unto him: they shall bring gold and silver.

Is there not something significant in the fact that gold was among the first offerings presented to the Saviour by the wise men who came to worship Him? Matt. 2: 11.

Thousands whose sense of duty would not allow them to withhold one single penny from a fellow creature to whom they were indebted, "rob God" daily of the tithes and offerings which belong to Him.

The tithe is the payment to God of a debt, in obedience to the requirements of a positive law. Offerings are acts of liberality springing from the generous feelings of the heart, knowing no limita-

tion save the measure wherewith God prospers the giver.

There is no intimation in the Bible or out of it, that Christians are excused by giving less than the Jews. Our privileges are greater than theirs: so, too, are our opportunities for doing good.

Every reason why they of old should "honor the Lord with their substance, and the first fruits of their increase," presses upon the Christian with vastly greater obligation.

## *An Appeal for Prayer.*

What was the secret of the marvelous power of the early Christian church, when in a single day three thousand souls were saved? PRAYER.

What is the source of power of every Christian movement today? PRAYER. "Prayer is the great unlocking force in God's hand."

Prayer swings open the doors of nations to the entrance of the gospel.

Prayer brings human hearts under the saving influence of the Holy Spirit. Prayer unclasps the pocket book of the selfish Christian.

Prayer brings the indifferent and careless into the working force of the church.

Prayer sends forth laborers into the Lord's great harvest field.

The missionaries every where are pleading:—PRAY FOR US.

What, then, is the duty of the hour?—TO PRAY.

Reader!—Study the prayer life of Christ when on earth and resolve to give more time, and more THOUGHT to

DAILY prayer for the extension of Christ's Kingdom, and thus follow in the footsteps of your Lord.

### **Questions Answered.**

Where did the treasurer of the Women's Board credit the sums, which were given for the Silver Anniversary offering after her books closed Jan. 1st, 1908, for the fall offering of societies?

On page 492 of the July Magazine the treasurer reports \$13,022.91 as special offerings. This sum includes all money designated "dime fund," "life membership fees," and special offerings, or delayed society offerings paid in after January 1st. It was impossible for the treasurer to give a correct and full report by Presbyterials, as these gifts were largely given by individuals, even in many cases where societies were given credit for them. So they were all included in the special offerings.

Question 2. Do the large orders sent in by societies and congregations for Thank-offering supplies during September and October indicate a large offering to be placed on God's altar this fall?

**WE TRUST SO FOR THE WORK NEEDS IT.**

### **An Instructive Acrostic.**

Copies of the following unique acrostic were sent out October first to all the missionary societies in Allegheny Presbyterial by the Thank-offering secretary, Mrs. J. G. Kennedy. Good results should follow.

**T**he "Thank-offering season is now upon us.

**H**ow are you coming along with your plans?

**A**re you arranging for any thing new?

**N**o great results are attained without prayer.

**K**eept the event prominently before your people.

**O**n every occasion talk up this coming meeting.

**F**ind a time for it which promises best results.

**F**urnish a program with something in it for all ages.

**E**nter enthusiastically into this year's effort.

**R**each, if possible, every member of your church.

**I**ncrease your offering over last year.

**N**o step backward should ever be taken.

**G**ive glory to the Lord and money to His cause.

## **Junior Leaders Department.**

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.

280 S. Fairmount Ave., Pittsburgh, Pa.

### **Good Reading for Juniors.**

"That is the seventh I have finished this week" remarked a boy of thirteen as he threw down a brightly bound book. The book was not one which would be classed "harmful." It was a book of adventures where an impossible boy hero got into all sorts of improbable adventures and scrapes and, of course, came out triumphantly in the end. But

with seven of such plots in his brain it is little wonder that the boy cared very little either for his school lessons or his Junior Missionary Meeting. Practical, real things seemed too tame to him.

It is to be hoped that this boy is an exception in his appetite for this kind of reading. But a little judicious questioning will bring out the fact that the boys and girls who are hardest to inter-



est in Junior Society are the boys and girls who over-indulge in fiction reading.

What can we do about it? However much we may deplore its effect we are not in a position to forbid or even to criticise this kind of reading, which often has the sanction and approval of the parents. But the wise school-teacher can do much in directing the minds of her charges into other channels, inspiring them with love and admiration for the true and the beautiful in literature. And just so the wise Junior Leader will take pains to recommend the books, which are happily growing quite numerous these days, in which Missions and Missionaries are written about in a way to catch and hold the attention of young readers.

In cities where there are large public libraries it is not difficult to procure such books, but for the benefit of country societies let me suggest a plan which it seems to me might work well. Let us suppose you have charge of a circle of twelve boys or girls. Make a call on the mother of each one of your circle and suggest to her that a good Christmas present for her boy or girl would be a book, and ask that you may have the privilege of selecting it. Tell her you can get a good one for fifty cents. Next send for twelve attractive, interesting Missionary books. Make the arrangement with your circle that the owner of each book shall read his book during January and bring it to the February meeting to lend to a fellow scholar, receiving the loan of a book for the month in exchange. Repeat this each month in the year till each of your scholars has read the twelve books. You will then be ready for a new set and I feel sure the mothers will be ready to make another fifty cent investment. At the end of the year you might have a social evening, in which for one hour the conversation should be strictly confined to the contents of the books read during the year. A list of attractive Junior Missionary books will be furnished any Junior Leader who desires it

by addressing the Junior department of the Womens' Missionary Magazine.

### ***Hints on Teaching the Lesson.***

Nov. 1. THE CHILDRENS' HO-SANNAS (Praise Meeting) Matt. 21: 15, 16. Three lessons might be emphasized. First.—The children saw while others were blind. The scribes and the Pharisees would have nothing to do with Jesus; the merchants and money-changers hated Him; even His own disciples did not understand Him, but the little children recognized Him as the promised Messiah. It is easier still, for children, before they are blinded by pride and worldiness and selfishness, to see and accept Jesus as their Saviour. Second.—The Children sang while others were silent. They were not afraid to show on whose side they were in spite of the sullen frowns of the people around them. So can the Juniors of today witness for Jesus by songs and lives of praise. Third.—The children got a blessing which the others in the temple that day missed. Jesus commended them; what greater blessing could they have. Jesus still takes notice of and is pleased with every effort however weak it may be which a child makes for His sake. He notices your voice in the praise-service of the church and He misses it when He does not hear it.

Nov. 8. THE GREATEST COMMANDMENT. Matt. 22: 35-40. Introduce the lesson by giving the fable of the wind and the sun trying which could make the traveller remove his cloak the sooner. Show how other religions try like the wind to force men to put away their sins by Fear, and how the Christian religion, like the sun uses the gentle influences of Love. Show how the second command to love our neighbor is very easy when we obey the first "To love God". Take Zaccheus as an example. Just as soon as the love of Jesus entered his heart he began to

love those whom he had wronged and set about making up to them for the wrong he had done. Show how a man who perfectly keeps these commandments could not possibly be guilty of breaking any of the commandments given by Moses. You might have the children commit to memory 1 Cor. 13: 4-7, substituting the word love for "charity" and explaining carefully the meaning of the clauses. Then ask them to try to make these verses the rule of their lives till next meeting and be ready to report how they succeeded.

Nov. 15 IMPROVING OUR TALENTS. Matt. 25: 14-30. Begin with a few questions to bring out the lesson story and see that the children have it clearly in their minds, and understand who is meant by the different characters. Put most of your time on the practical question "What am I doing with the Talent God has given me?" The first thing for each Junior to find out for himself is to discover what his talents are and the second to find out how he is using them. It will not be any excuse for not using what you have that you have not as many or as great talents as others of your acquaintance. A list of Junior talents on the blackboard might be a good thing. Begin with what all present have,—youth, health, time, feet to run errands, a voice to sing praise and speak kind words, hands to work. Then put down any special talents you know to be among your band,—musical talent, a talent for drawing, a talent for interesting letter writing, etc., and show how each of these may be used for Jesus. Many illustrations can be gathered from the Bible of talents used and misused. A good exercise to assign beforehand would be to have the boys bring Bible examples of talents misused and the girls of talents well used.

Nov. 22 THE LORD'S SUPPER AND WHAT IT MEANS. Luke 22: 14-20. It would be well to go over with the children the story of the first Passover.

See that they have clearly in their minds that the lamb was slain as a substitute and that the blood on the doorpost was the only thing which saved the first-born of the Hebrews from death that night. Show them how this was all done to point to the coming of Jesus, the Lamb of God. Next briefly go over the story of the life of Jesus up to the incident of our lesson. Read from the eighth verse and impress on the children the picture of Jesus and His disciples sitting down to celebrate the Passover Feast for the last time. After Christ's death on the Cross the real Lamb would have been slain and there would be no more need of killing the typical lamb for the yearly Feast. Close your lesson by impressing on the children that if they truly love Jesus and have taken Him as the "Lamb of God" who died in their stead it is not only their privilege but their duty to take part in the Lord's Supper. His dying command is "Do this in remembrance of Me."

Nov. 29. INDIAN CHILDREN. (Home Missions) John 13: 34. For notes on this lesson see Nov. Junior Missionary Magazine and send to Mrs. John A. Crawford, 907 Publication Building, Pittsburg, inclosing Five Cents for leaflets on the subject.

O well may a woman's voice proclaim a  
Savior's matchless love!  
Well may her freed hands hasten with a  
tribute meet,

And pour the alabaster's costly nard  
upon,

The wounded feet!

The doors of darkness at her touch have  
let the sunlight in;

The sighing captain's voice has learned  
the anthem of the free;

The isles await her coming feet to hail  
the dawn,

Of Liberty.

Then in thy glorious beauty rise, O  
Daughter of the King!

And like an army bright with banners,  
lift the cross on high,

And let the watchword ring, "The world  
for Christ!" to every land,

Beneath the sky.

Selected.





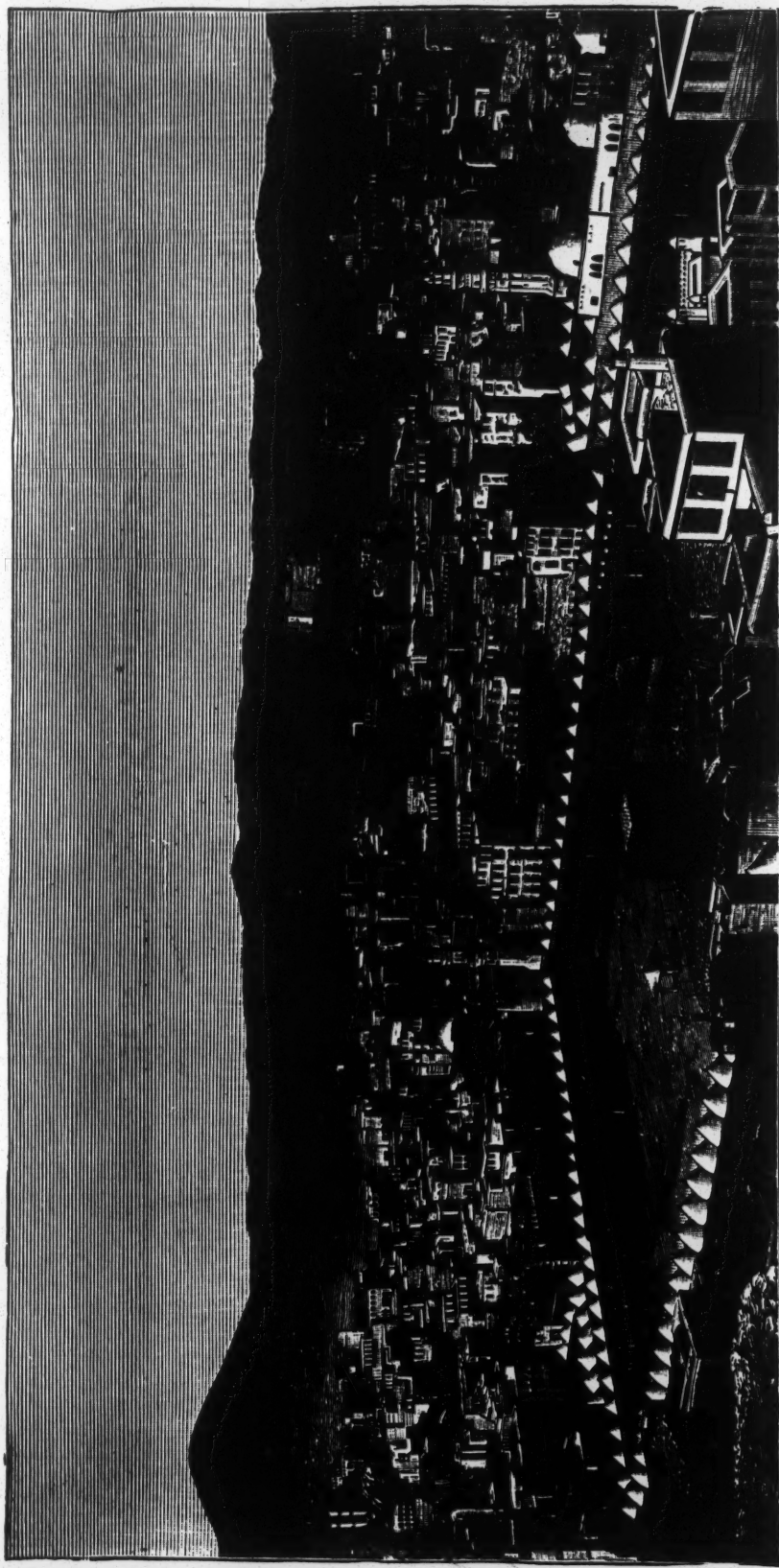






### MOSLEMS IN PRAYER.

Posture is of prime importance and includes facing Mecca, as well as a series of prostrations more easily imitated than described.



### THE KAABA AT MECCA.

The Kaaba, or *Beit Allah*, is the prayer-center of the Mohammedan world and the objective point of thousands of pilgrims every year. According to Moslem writers it was first constructed in Heaven 2,000 years before the creation of the world. Adam the first man, built the Kaaba on earth exactly under the spot occupied by its perfect model in Heaven.—*Islam, a Challenge to Faith*.